RESEARCH TITLE: - Oraon Scheduled Tribal Women's Socio-Economic Conditions in Kairo Block of Lohardaga District in Jharkhand.

INTRODUCTION: -

The tribes are our nation's aboriginal inhabitants and an autonomous governmental division of a population sharing a common culture. The Adivasi family originally comprised the majority of Indian tribes. Any member of an indigenous tribal population that lived in India before to the Aryan invasion in the second millennium BC is cited as an Adivasi. Traditionally, the people who have lived in India since ancient times have been referred to as Adivasis. One group of India's Adivasis is the Oraons. The word "Oraons" originates from the Oraon word for "to roam," which refers to a vagabond on the Choto Nagpur Plateau. India has been home to a sizable population of Oraons since prehistoric times. In South Asia, the Oraons rank as the fifth-largest tribe.

India has the second-best ancestral population afterwards African countries. Though procedure of Oraon are evenly decreasing during the day but the portion of Oraon culture is completely higher than some additional families in India. According to 2011 enumeration, the total population of Oraon families estimated is about 3.5 heap to 4.5 heap in India. Though the ancient activities like hunt, angling, food stuff assemblage are commonly about ancestral society, but currently many of them are committed in decided farming, firms and labour of different production in their areas.

Socio- financial dowry are often conferred in broad term as vindication of need, impressions of health good or bad active environment and added signs. Drinking water, health seizure instruction etc are good sign of socio- finical status of some families. Now in 20th centennial the impact of word wide integration, but it is dependent that few the ancestral society are still surviving serious condition.

Oraon is one of the largest tribal communities in India. They are Dravidian tribe. Oraons are believed to have lived in the Chotanagpur plateau centuries ago. Oraon are also known as Kurukh tribe. Traditionally Oraon depended on forest for their livelihood. Subsequently some Oraon became settle agriculturalists. They live in Chota nagpur plateau of central India. In Raigarh, Surguja, Jashpur districts of Chhattisgarh, Ranchi district of Jharkhand, Jalpaiguri district of West Bengal, Sundargarh district of Orissa, also in Bangladesh.

Jharkhand (Land of forest) is situated in eastern India curved out of the southern a part of Bihar on November 15,2000. The country stocks its border with the country of Bihar to north, Utter Pradesh to north west, Chhattisgarh to the west, Odisha to the south and west Bengal to the east. Jharkhand is the twenty eighth nation of India. The State have 18 districts in the 22 years ago. presently there are 24 districts and five divisions. In accordance the census 2011 overall population of the State is 3.3 crore of even as inter course ratio is 948 females per 100 males, in which the share of tribal population is 26% (as in keeping with census 2011) however I think the tribal population of inside the state is greater than 32%. The important awareness of tribal population is in the 6 districts – Ranchi, Lohardaga, Gumla, West Singhbhum, Dumka and Pakur where more than 45% of tribal populace resides.The tribal with their traditional wish **JOHAR**" welcomed with open hands and hearts to everyone who entered in Jharkhand . But the upper caste non-tribal engaged in depredation and plunder. Hence the tribal coined the term dikus and began established dialogue with backward caste group like Dalit and Momin the downtrodden Muslim who had settled in Jharkhand for a long period of time. When the Jharkhand movement gaining ground these non-tribal groups too became part of the struggle. But the state is in the grip of the problems like low per capita income ,low literacy rate ,and female literacy rate poor health indicators like under nourishment and underweight children and high incidence of poverty, low agricultural and industrial growth .The poor economic growth may be understood as the Bihar legancy of its nonperformance on the development front.But the underdeveloped but mineral rich Jharkhand has fallen prey to fierce corporate plunder of natural resources at the expense of the local of the population.

The Oraons of the Kairo Block in Lohardaga district is one such community which are trampled in the society due to their socio-economic backwardness. Santhals, Mundas, Oraons and Ho are the major tribes that make a majority of the Jharkhand tribal population. There exists a significant degree of differences in the socio-cultural behavior within these and other tribes. Evidences from the studies have made the government to undertake policy decisions that have accelerated their efforts in reaching them to enhance their basic profile through opening new avenues in the secondary and tertiary sectors of job, improvement in literacy, access to health care and family welfare services and information. However, the outcome has been quite undulating because of the difference in the socio-economic development of the tribes (Verma, 1990). Oraon tribe, also called Kurukh based on the

language/ script they follow, are the aboriginals who had settled over a long time in the Chotanagpur region of Jharkhand. Being agriculturists, they form the 2nd largest population of tribals after Santhalis. Traditionally, they follow Dharmes/ Sarna, which includes worship of ancestors, spirits and nature. Most of their rituals and beliefs are now being influenced by Hinduism and Christianity. This diversification in religious belief has served as a barrier in accepting new secular ideas. It also opened the doors for a transformed approach to marriages, family building and child-bearing. Catholic Christianity, basically being deeply conservative, is committed to restoring traditional culture (Muller, 1972 and Quillan, 2004) restricts the legitimized use of fertility control influencing the culture of the community, thus, controlling their overall identity and usual behavior.

Thus, the present research work is concentrated to identify the socio-economic conditions of Oraon Women's (Schedule Tribal).

SCOPE AND PERIOD OF THE STUDY: -

- In this proposed study a group of Oraon Schedule Triabal Womens will be selected keeping in mind dependable and undependable variables of Socio-Economic Factors.
- In this proposed study data of more than five years will be considered.

REVIEW OF THE LITERATURE: -

Sarat Chandra Roy (1928), this was the first instance of a monographic study on the religious aspect of a tribe. Here typological classification of the different festivals of the Oraon. This book also delineates the extensive, intensive and comprehensive account of each Oraon festival.

W.G. Archer (1942), had written nine Sarhul and Karama poems together with several poems on marriages of Oraon's in Man in India. Charles Winick (1956) in the dictionary of anthropology defines festival as collective rituals, often centering on magical operations, a festival may also be a period which is especially marked for public religious observances. They are social in nature and symbolize the feeling of a whole community.

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marked for public religious observances. They are social in nature and symbolize the feeling of a whole community.

The Dhebar Commission Report (1960-61), Identified dwsparities among Scheduled Tribes, leading to the creation of the "Primitive tribal Group" (PTG) category.

Prof. Vidyarthi (1961), the sacred aspect of a festival may be understood in terms of three analytic concepts- Sacred geography, sacred performances and sacred specialists. Festivals provide the people with occasions for eating, drinking, singing, dancing, merry making, social visits and enjoying visits to fairs.

Ajit Kumar Singh (1982), Tribal festivals are unique, they perform the festivals in several occasion as per the Hindi month calendars.

At different places **Karma Oraon (1988)**, the continuity and changing factors in the religion in Oraon tribe of chotanagpur region, etc.

Ntiamoa-Baidu (1990), Indigenous communities generally have concepts of origin of their land and nature through god's creations and is as an integral part of many traditional indigenous religious belief systems.

Kalam (1996), Participatory mode of preservation utilized in want of rains, good health of livestock and for fending off possible natural hazards. In purpose of wellbeing of domestic cattle, people from some parts of Karnataka, offer miniature images of cattle.

Similar phenomenon was noted by **Pattanaik (1997),** among the Sabara tribe in Ghorabar village in Cuttack, Odisha and by Dube **(2004)** among the Kamars of Chattisgarh.

Mehta (1997), argues that acceptance of trends of the dominant society strengthens social placement and marks identification thereby reducing alienation and isolation. If adoption of cultural and religious practices of a dominant community is an effort to gain power and privileges, so is the practice of reviving and strengthening original traditions of the community.

In a study by **Pingle and Furer-Haimendorf (1998),** Some of the Gonds of Madhya Pradesh a shift from manufacturing of food grains to coins crops was found which the authors argued may result in the exploitation of the tribals.

Anubha Roy (1998), reports loss of Santhal land holdings to the non-tribal money-lenders due to poverty and indebtedness in the Dumka and Godda district of Santhal Paraganas in West Bengal. The integration of the tribals in the market system not only affected them economically but also brought structural changes.

Pandey (2003), as an active force in protection of rare forest species

Adoption of language, food and dressing style of the dominant community by the displaced Vasava Bhils of Sardar Sarovar dam of Gujarat in order to gain acceptance and respect was observed by **Hakim (2006)**.

Mitra (2007), has analyzed the conditions of women of among a tribes in India with comparison to important move Hindus, in term of social and cultural practices. The have a look at shows that tribal women in their community has high reputation and absolutely no gender discrimination in tribal communities.

UNGA (2009), Indigenous Knowledge is the information base for a society, and facilitate in communication and decision-making.

OBJECTIVES OF THE STUDY: -

The root objectives of this study include:

1. To study the socio-economic conditions of Oraons schedule tribal women in area of the study.
2. To analyze the cultural, ethical value of Oraon schedule tribal women in the study area
3. To find the financial activities problems faced by the Oraon schedule tribal women in the study area.
4. To Increase in population, immigration and infiltration is causing to depart from their conventional values and culture.

RESEARCH QUESTIONS: -

1. What are the social economic conditions of tribal women in Kairo Block.
2. What are the role of schedule tribal women in household decision making

HYPOTHESES:

In fact, a hypothesis is a specific statement of prediction. It describes in concrete terms about the design of the study. Research is common parlance refers to a search for knowledge. In this research, following order has been sent to frame the process or format with a situation calling hypotheses.

In this research the Hypothesis are designed to guide the direction of the study and also to identify the facts relevant to this research. The hypotheses would also provide the parameters to testify statistical significances to arrive at an organized conclusion. The hypotheses of this research are: -

1. The Tribal Women people within the area of study are socio- economically backward.
2. Their culture, ethical values are different from the other non-tribal women people.
3. Impact of cutting-edge financial activities on the traditional livelihood pattern of tribal women is insignificant.
4. Increasing population, immigration and infiltration are depart their conventional value and culture.

RESEARCH DESIGN AND METHODOLOGY

Research design will be followed as: -

- Selection of the study Area- Kairo Block
- Study Units- Two Panchayat and Eight villages of the Block
- Method of Research – Sampling method.
- Techniques- Qualitative and Quantitative both techniques will be used.
- Research Type- My research will be Descriptive and Analytical in nature.
- **Size of the Sample and Techniques**

My Study will be based upon 320 sample size which will be collected through Random Techniques. In this research I will be applied different Statistical Tools like graphs, tables, measures of central tendency method like student t-test and chi-square test will be followed.

- **Sources and Tools of Data Collection**

  In My study primary and secondary source of data will be applied. Primary data will be collected through Questionnaires based upon Interviews during survey. Secondary data will be collected through Published articles, Referred Journals, Books, Newspapers, Karma Oraon Tribal research centre, Ranchi, Ramdayal Munda tribal research centre, Ranchi, NGOs working in this area of study.

- **Research Variables**

  Research variables of this study will be classified into – a. Dependent b. Independent variables

STUDY AREA: -

The area of study is Kairo Block in Lohardaga district in Jharkhand state. It is about 70 Km far from the state capital Ranchi. As per census 2011, the location code or village code of Kairo is 363046. Kairo village is under in kairo subdivision of Lohardaga district in Jharkhand. It is situated 15 km away from sub district headquarter and 25 km away from district headquarter Lohardaga. As per census 2011 the total population of kairo block has 37,867. in which 18,773 are males while 19094 are females. There are 7,190 families are residing in this block.

Total literacy rate of this block is 64.36% out of male literacy rate is 62.16% and the female literacy rate is 44.83%. This block is bounded by the Kuru block on north, Chanho and Bero blocks in Ranchi district on the east, Bhandra block on the south and Lohardaga block on the west. Area of this block is 105.26km square.

Population Literacy Sex Ratio

37,867 64.36% 1,017

There are 26 villages in Kairo Block village name and village code are shown in below table:

Table 1

Sl No	Village Name	Village Code
1	Baghi	363059
2	Baxi	363048
3	Chalho	363067
4	Charma	363071
5	Chipo	363058
6	Eradon	363049
7	Gajni	363065
8	Garadih	363069
9	Gitilgarh	363053
10	Gunri	363060
11	Hanhat	363056
12	Huddu	363054
13	Kairo	363046
14	Khanda	363064
15	Kharta	363052
16	Khawasambawa	363061
17	Mahuari	363066
18	Nagjua	363070
19	Nagra	363057
20	Narauli	363063
21	Pachgain	363062
22	Sarhawe	363050
23	Tati	363051
24	Torang	363055
25	Ulti	363068
26	Utka	363047

Source [Kairo Block office website]

As per the Population Census 2011 data, following are some quick facts about Kairo Block.

Table 2

	Total	Male	Female

Children (Age 0-6)	6,436	3,189	3,247
Literacy	64.36%	62.16%	44.83%
Scheduled Caste	726	366	360
Scheduled Tribe	23,585	11,552	12,033
Illiterate	17,639	7,104	10,535

Source: [Kairo Block office website]

Caste-wise Population - Kairo Block

Schedule Caste (SC) constitutes 1.9% while Schedule Tribe (ST) were 62.3% of total population in Kairo Block of Jharkhand.

Table 3

	Total	Male	Female
Schedule Caste	726	366	360
Schedule Tribe	23,585	11,552	12,033

Source [Kairo Block office website]

Religion-wise Population - Kairo Block

Table 4

Religion	Total		Male	Female
Hindu	7,239	(19.12%)	3,657	3,582
Muslim	7,674	(20.27%)	3,868	3,806
Christian	1,287	(3.4%)	637	650
Sikh	1	(0%)	1	0
Buddhist	3	(0.01%)	1	2
Jain	2	(0.01%)	1	1
Other Religion	21,177	(55.92%)	10,371	10,806
No Religion Specified	484	(1.28%)	237	247

Source: [Kairo Block Office website]

Nearby Blocks from Kairo Block

Below is the list of Blocks near Kairo Block in Lohardaga district.

Table 5

Block	Population

Block	Population
Lohardaga Block population	126,009
Kuru Block population	84,827
Senha Block population	69,768
Peshrar Block population	31,057
Bhandra Block population	57,303
Kisko Block population	54,959

Source: [Lohardaga district website]

SIGNIFICANCE OF THE STUDY: -

There are about 25 types of tribal communities in area of study. There are many legal guidelines in the country which can be made for the shied protection, and improvement of the tribal people. Various programmes have been implemented in the tribal regions to offer satisfactory existence to the residents. But their standard of living could not improve satisfactorily. Tribals are nonetheless tormented by starvation, vitamins loss of poverty and deprivation. Despite the fact of government of India has taken diverse steps for his /her development but their education residing.

CHAPTERIZATION: -

The proposed research study divided by the following chapters: -

- INTRODUCTION
- REVIEW OF LITERATURE AND RESEARCH METHODOLOGY
- HISTORY OF ORAON SCHEDULED TRIBAL WOMEN
- SOCIO-ECONOMIC CONDITIONS OF ORAON SCHEDULE TRIBAL WOMEN
- DATA ANALYSIS AND INTERPRETATION
- FINDING, SUGGESTIONS AND CONCLUSION
- REFERENCES

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